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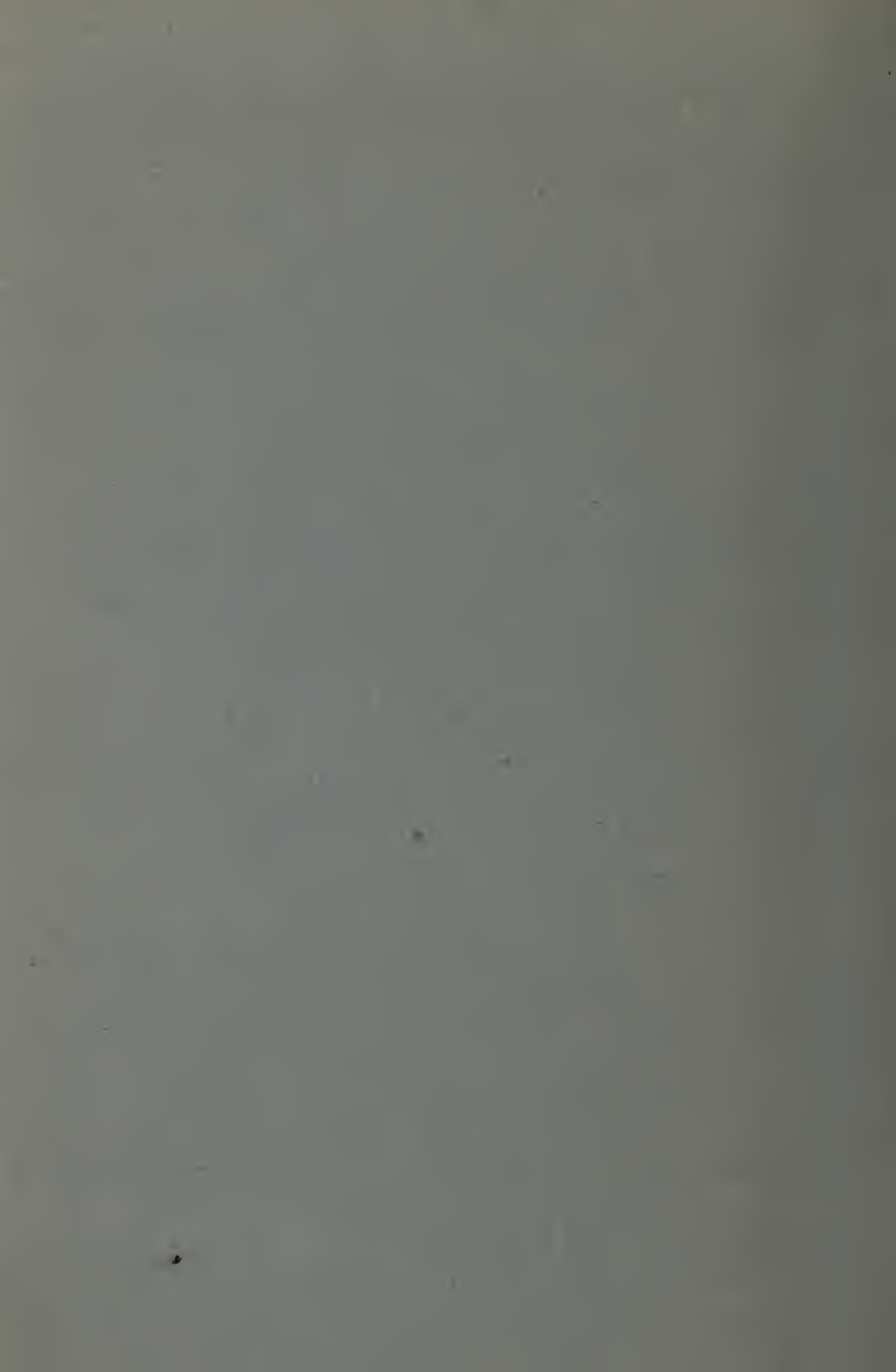


The Old Paths



Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein.—Jer. 6-16.

BY
JOHN ZAHND
1920



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THE OLD PATHS

CHAPTER 1

SIX BLIND MEN

It was six men of Indostan,
To learning much inclined,
Who went to see the elephant,
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The first approached the elephant,
And, happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the elephant
Is very like a wall!"

The second feeling of the tusk,
Cried: "Ho! What have we here,
So very round, and smooth, and sharp?
To me 'tis very clear
This wonder of an elephant
Is very like a spear!"

The third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly he spake:
"I see," quoth he, "the elephant
Is very like a snake."

The fourth reached out his eager hand,
And fell about the knee;
"What most this wondrous beast is like,
Is very plain," quoth he;
"'Tis clear enough the elephant
Is very like a tree!"

The fifth, who chanced to touch the ear,

THE OLD PATHS

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Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an elephant
Is very like a man!"

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The sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

We have selected the above as a fitting sentiment of expression to demonstrate to the mind of all readers the inconsistencies of religious, political and fraternal divisions of thoughts and action. If the Gospel Law of Christ was put into effect, we would have only one body namely the Church of Christ. Why not comply with His law?

THE OLD PATHS

CHAPTER 2

TRUTH—LAW OF SERVICE

Love manifesting a perfect and rounded life, is the crown of being and the supreme end of knowledge upon the earth. A man's truth is the measure of his love. Truth is far removed from him whose life is not governed by love. The intolerant, even if they profess the highest religion, have the smallest measure of truth. Those who exercise patience, listen calmly to all sides, and arrive at and incline others to thoughtful and unbiased conclusions on all problems and issues of life, they have truth in the fullest measure. Why boast of truth when continually swayed by grief, disappointment, passion, and sink under the first trial that comes to you? Why formulate dogmas and call them truth? Truth cannot be formulated; it can only be experienced by practice, and manifested in a stainless heart and a perfect life. Truth will not be proven by arguments and learned treatises, for if men do not perceive truth in patience, forgiveness and compassion, no words can prove it to them.

Therefore, cease from vain arguments about truth and think and say and do those things that make harmony, peace, love and good will. Practice heart-virtue, search diligently for truth that frees the soul from error, sin, and all that blights the human heart and darkens with unending night the pathway of those on earth. Fill the mind with encouraging thoughts as the opportunity comes to you, cause others to see and understand the law of "all things common." Try by the means of nature's law around you to educate the mind in deep thought for yourself, then mankind will respect you; not because of your wisdom, but because in you, through you, above you, and beyond you can be seen the light and hope of a law or condition where the vital test of service to mankind can be set forth, where all can enjoy the heaven of earth, where friends can be true-friends, where

THE OLD PATHS

we can be as one, live as one, dwell together as one family; no rich, no poor, no hut to dwell in, no cast of the slum to deaden the sense of justice; then "The Church of Christ" will be that light on a hill. Yes, dear reader, Zion will then be the pure in heart because of justice. One home for each to dwell in comfort under proper conditions. Law is impersonal, and its highest expression is that of service. When the purified heart has realized truth, it is then called upon to make the last, the greatest and holiest sacrifice. It is by virtue of this sacrifice that the divinely emancipated soul comes to dwell among men, clad in a body of flesh, content to dwell amongst the lowliest and least, and be esteemed the servant of mankind.

Men immersed in self, who cannot comprehend the goodness that is absolutely and impersonal, deny divinity to all saviours except their own, and thus introduce personal hatred and doctrinal controversy; and, whilst defending their own views with passion, look upon each other as being heathens or infidels, and so render null and void, as far as their lives are concerned, the unselfish beauty and holy grandeur of the lives and teachings of their own masters.

Truth cannot be limited; it can never be the special prerogative of any man, school, or nation; and when personality steps in, truth is lost. Those who give, yet never think of receiving; those who work without regretting the past or anticipating the future, and never look for reward, are they who will crown eternal truth. They will be the saviours of mankind; they will see the naked and clothe them; they can see the hungry and feed them; and realize the need to give drink to them that are athirst.

Friends, who can see the bread of life come down from heaven manifested in the example of the Christ? It is written, the earth is mine, and the fulness thereof; if I were hungered, would I ask you, surely we can then see beauty in the law of service. It is given to the world to learn one great and divine lesson, the lesson of unselfishness. The saints, sages and saviours of all time are

THE OLD PATHS

those who have submitted themselves to their task. All the scriptures in the world are framed to teach this one lesson; it is too simple for the world, which, scorning it, stumbles along in the complex ways of selfishness. Then let "The reader learn the lesson of saints and sages by performing His work. Are you doing your part? If so, we will hear from you who are willing to co-operate in this great work of Zion's cause.

CHAPTER 3

RICHES—SELFISHNESS

Mark 10:21-31: "Then Jesus, beholding him, loved him, and said unto him: One thing thou lackest; go thy way; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me. And he was sad because of that saying, and went away grieved; for he had great possessions. And Jesus looked round about, and saith unto his disciples: How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible. Then Peter began to say unto Him, Lo, we have left all, and have followed thee. And Jesus answered and saith, Verily, I say unto you, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world

THE OLD PATHS

to come, eternal life. But many that are first shall be last, and the last first."

In quoting from these sayings of Jesus it is self-evident that he did not approve of those who had riches to the extent that they would hold them in selfishness, but rather he plainly outlined the important fact that the things we acquire in this life should be used for the purpose of assisting and helping others in the development of better conditions; and in his reference to the "kingdom", it is plain that he referred to a condition to be established by mankind, where neither rich nor poor should exist; but that all might have an equal opportunity to receive of the abundance of life. Now, if we had preachers in this day who would use their energies to the end of bringing about this condition, instead of trying to exalt the idea of a life beyond the bounds of time and space, the people would soon find a home in an organized body that would sweep the civilized nations into a body of respect and love to this end. We then hope that all believers in the principles taught by Jesus will unite together and not continue in a divided condition; unite in union of purpose and thought, as well as action, for in this only can there be united strength that will attain to the great object and purpose, namely, "The Church of Christ."

THE OLD PATHS

CHAPTER 4

PERFECT LOVE CASTETH OUT ALL FEAR

All the processes of the body are carried on by mental energy, the power of thought. This is a fundamental principle of the very highest importance, and one that God's people can all prove for themselves. Think of some delicious morsel of food, the mouth fills with water. Think of bending the finger, and unless stopped by a counter-thought the finger bends. Concentrate your thought intently upon your right hand for a few minutes, and it will begin to tingle and fill with blood. These are very simple experiments, but they prove that the power that produces the effects originated in the mind. For instance, you have learned that good, causing glad, cheerful thinking, makes you feel better and stronger physically. You may know what it is to be instantly relieved of bodily feelings of pain, depression, weakness, loss of appetite, and illness, by the receipt of some cheering information; as to the unexpected arrival of a much beloved relative or friend, which has filled your mind with happy thoughts.

You have all noticed many times the rapid improvement in health and beauty of young people who have made the happy discovery that, in their case at least, the course of true love does run smoothly. You may have experienced this yourself. On the other hand, you have seen the cheeks pale, the eyes dull, the appetite fail, the body waste, and sickness and even death follow as the result of grief, disappointment, fear, shame, hatred, or some other unhappy thoughts.

First, we shall consider the effect upon the body of thoughts and feelings in general. Second, the effect of thoughts and feelings centered upon the body and its parts and functions. Upon examination of the first group, we find that it is very naturally divisible into two classes: the right thoughts and feelings and their results, and the wrong thoughts and feelings and their results.

THE OLD PATHS

I classify these mental attitudes and processes as positive and negative; others are expansive and contractile. It does not matter very much what we call them, so long as we understand what they are, and how to cultivate the right kind and avoid the wrong kind.

The first and most important of the good, positive, or expansive thoughts is love. In its highest, best and widest sense, love is the foundation of them all and includes them all. He who loves himself, his fellow creatures, and his God, will have courage, faith, hope, patience, contentment, peace, self-control, poise, power, purity, cheerfulness, joy, happiness and all the rest of the positives

This is not a treatise on ethics, or I should take the space to show how this is true. But you will see it if you think it out carefully. Now, careful experimentation has shown that love and the other good mental processes increase the quantity and quality of mental energy available for the performance of the bodily functions. The result of this increase is stronger and better action of the heart and other circulatory organs; quicker, keener, and more trustworthy work of the brain and nerves; more rapid, thorough and efficient digesting and assimilation of food by the alimentary canal; more perfect and more complete elimination of wastes and poisons by the pores of the skin, kidneys and other excretory organs; greater air capacity, and more normal oxygenation of the blood by the lungs; and richer, purer and more vital blood, the life stream.

All this means that the body can do more work with less fatigue, has more vitality, energy, and beauty, and a much higher power of resistance to the inroads of disease when the mental condition is positive or expansive, than when it is negative or contractile.

Cheapest and worst among all the negative thoughts and feelings is fear; and as love really includes all the other positive thoughts, so fear very nearly includes all the other negative thoughts. The man who has fear in his heart falls very easily into selfishness, worry, hatred, doubt, despair, discouragement, impatience, discontent,

THE OLD PATHS

anger, intemperance, impurity, melancholy, grief, and misery. These thoughts and emotions are attitudes of mind, and waste and weaken mental energy; paralyze the brain and shrivel the nerves, contract the heart and other blood vessels, hinder and even stop altogether the digestive processes, obstruct the work of the eliminative organs, cramp and restrict the chest and lungs, actually cutting down the amount of air breathed, and impairing oxygenation; weaken and impoverish the blood, in many cases generating active poisons in the life stream, and thus lower the vitality and resisting power of the whole organism. Fear, suspicion, anger and grief have often worked such havoc in the body that death has followed as a direct and immediate result. These are not theories. They are scientifically demonstrated facts.

You want to know how to get free from bad, negative contractile thoughts, and how to cultivate the good, positive, expansive kind? There are two ways, and these two are one. They may be stated in two words: Think, Do Let the white light of God flow through you. Say, "I can and I will." Unite with the true body of Christ under the law of all things in common and be secure in the one faith.

THE OLD PATHS

CHAPTER 5

ALL THINGS IN COMMON

• In order that Zion may be established in accordance with the law of our Saviour, it is well for us to consider what this law is, and then apply ourselves to the same. In the 16th Chapter of Exodus, we notice that when bread had been sent from heaven, the common law prevailed; and therein we can plainly see that when the bread fell from heaven, that he who gathered much, had little; and he that had little, had all that was needed. In other words, things were held in common and there were neither rich nor poor, under the law of rules which regulated their affairs.

In the 9th Chapter of Nehemiah we will notice especially in the 20th verse, that God withheld not the manna from their needs; but gave them land, houses and cities to dwell in. In other words, it is very plain to notice, and especially to those who desire to do so, that the common law of all things being equal was to be the order as understood by the prophet.

In the 25th Chapter of Leviticus we have a definite outline showing conditions which prevailed, and especially in the 9th and 10th verses, the year of jubilee is referred to, when all was again restored and every one received their own. In the 24th and 25th verses we notice that the land would be returned even if the heirs made claim for the same. There is no reason to believe that those who are honestly seeking the truth can see here that there was a working system wherein men were about to take the advantage, and to take the property from others, because of their smooth way of speculating and accumulating; and for this purpose every 50th year was set aside when everything should be restored to its original owner, so that justice and equality might prevail. In the 31st verse reference is made especially to the money lender; that he should take no usury or interest. We can readily see that under this law the bor-

THE OLD PATHS

rower was not made a slave to the lender, as under the present condition. Today we find that many times the poor pay usury or interest which sometimes verges on to straightout robbery.

In the 20th Chapter of Mathew, 1st to 60th verses, Christ refers to the kingdom of God, and likens it unto the laborers who went out into the harvest field or vineyard and labored for a penny a day. Those who went out in the first hour received a penny. Those who went out in the 3rd hour received a penny. Those who went out to their labor in the 6th and 9th and 11th hours all received the same compensation. By this we can readily see that our Lord had no intention but what all should share equally; and when anyone was converted to the Gospel and had yielded obedience thereto, he became as one family of God and shared equally in all things common, inasmuch as he complied with the law of Christ.

In the Acts of the Apostles, 2nd Chapter, 44th verse, it is plain that under the teachings of the law of Christ, the Apostles recognized this law; for they had all things in common; and they that had possessions, sold them; and great fear came upon them when they saw how far from God they had strayed, and how short they had come to complying with this great principle of the common law. Again in the 4th Chapter of the Acts, 32nd verse, we notice that they held all things in common. No one claimed anything was his own, and no one lacked, but all had plenty. Again in the 5th Chapter and the 1st verse of Acts we notice that when Ananias and his wife kept back part of the price of their possessions which they had sold, they were condemned to death. The fact is, that there can be no inequality in the kingdom of God. There is no individual who can claim an inheritance over and above his brother.

There has been nothing, nor is there anything in the world to go back of the principles of the Gospel of Christ and the law of all things in common. The spiritual and material law should be combined; the whole world should receive the benefits of this law. Zion must be a light, a city set on a hill, so that the radiance of its

THE OLD PATHS

light will shine by active demonstration, by the people who are willing to carry out the great ideal, so that through this light, not only a few, but the whole world may be saved. Religion that is not for the uplifting of the common masses, is not, and cannot represent the Christ. A condition must be provided under the laws of ALL THINGS IN COMMON, where both rich and poor may find rest. The rich, who are in slavery and bondage but do not know it, should be released from this condition. The poor, who live in the hovel or hut in the dark and damp basement or in the shacks at our great camps, must be taught, must be released. The middle class, as it is termed, who are in sorrow and mourning, afflicted with the disease of unrest and discontent, must have a haven of rest, a release of their condition of bondage. There can be no faction in religion or the body politic, there must be one body, viz: One Faith, One Lord, One Baptism, One God, who is in you all and through you all and above you all. The Saviour of men came that we might have life, and that more abundantly.

THE OLD PATHS

CHAPTER 6

JESUS IS COMING

Do you realize the importance of this great question? that Jesus is coming to the earth again to begin the Reign of Peace and Righteousness, when wickedness, wars and bloodshed on the earth will end?

It is the one important theme of the Old Testament prophets, and of the apostles. The apostles preached faith in Christ and repentance, that our sins may be blotted out forever **WHEN HE COMES**; for that is the time when the short-comings of the righteous are to be blotted out forever, and their final redemption accomplished.

Before Jesus comes, the Gentile nations of the earth must reach their "times" or "fulness." Their cup of iniquity must be full. The Lord is going to let the so-called civilized nations of the earth reach their limit in sin. They are at war because they have forgotten God. Their secret or hidden sins are many. They have made wonderful progress, harnessing the power that moves the universe, electricity, producing marvelous inventions for the convenience of mankind. We push the button today and it is done. We operate the wireless instrument and converse through space across the ocean. And men are taking the credit and glory of all these things unto themselves, saying, We have accomplished all this by our own power and wisdom. They are conducting the affairs of State in their own power and wisdom. They are not looking to God who has blessed and prospered them so abundantly for many years past. As nations, they have forgotten the God who created them, and there is woe, sorrow and trouble in store for them unless they repent.

Matt. 16:26-27—He will come in the glory of his Father.

Matt. 19:28—He will sit on the throne of his glory.

Matt. 24:3-51—To his apostles, Jesus goes into the

THE OLD PATHS

details of his second coming, telling them the signs of the times.

Matt. 25:1-13—Parable of the wise and foolish virgins.

Matt. 25:14-30—Parable of the talents.

Matt. 25:31-46—He will judge all people when he comes.

Matt. 26:64—“Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Mark 8:38—All who are ashamed of him now, “shall the Son of man be ashamed when he cometh * * with his holy angels.”

Mark 13:3-37—To his apostles, he goes into the details of his second coming, telling them the signs of the times.

Mark 14:62—He will come in the clouds of heaven.

Luke 9:26—He will be ashamed of all those who are ashamed of him in this world.

Luke 12:35-48—Have your lights trimmed and burning when he comes.

Luke 13:34-35—“O Jerusalem, Jerusalem, which killeth the prophets * * ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”

Luke 17:20-37—To the wicked, his coming will be sudden and unexpected.

Luke 18:27—Little faith on the earth when he comes.

Luke 19:11-27—The ten talents, gone to receive a kingdom and return.

21:7-36—To his apostles, he goes into details of his second coming, telling them the signs of the times.

John 14:3—His promise to come again and receive the righteous.

John 14:18—He will come again to the righteous.

John 21:28—He will go away and come again.

John 21:21-24—If John tarries till he comes again.

Acts 1:9-11—As he ascended into heaven in body, so will he come again to the earth in body.

THE OLD PATHS

Acts 3:19-21—His coming is the times of restitution of all things, spoken of by all of the prophets since the world began.

I Thes. 3:13—Be faithful, unblamable, “at the coming of our Lord Jesus Christ with all his saints.”

I Thess. 4:13-18—“We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.”

I Thess. 5:1-10—“Ye, brethren, are not in darkness, that that day should overtake you as a thief.”

I Thess. 5:23—“Be preserved blameless unto the coming of our Lord Jesus Christ.”

2 Thess. 1:7-10—“Shall be revealed from heaven with his mighty angels.”

2 Thess. 2:1-12—That wicked destroyed with the brightness of his coming.

I Tim. 6:13-15—Keep the commandment “until the appearing of our Lord Jesus Christ.”

2 Tim. 4:1—He will judge the people at his appearing.

2 Tim. 4:8—A crown for all that love his appearing.

Titus 2:11-15—His coming is our blessed hope.

Heb. 9:24-28—“Them that look for him shall he appear the second time”, unto salvation.

Heb. 10:22-25—Exhort one another to love and good works, so much the more as ye see the day approaching.

Rev. 16:15—He will come as a thief to the wicked, but blessed are the righteous who watch and wait for him.

Rev. 22:20—“Even so, come Lord Jesus.”

The last words in the Bible are these: “Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”

Do you not see, dear reader, how important it is for us to look forward to this blessed hope of the coming of our Lord to establish peace and righteousness on the earth, when wars, sin and wickedness will cease? Brother, are you ready for his coming?

THE OLD PATHS

CHAPTER 7

THE APOSTOLIC OFFICE IS PERPECTUAL IN THE CHURCH OF CHRIST

In the Church of Christ we teach that the Apostolic Office was intended to be perpetual. The Apostolic Office comes first; the Prophetic Office, next; the Teaching Office, next. The Church of Christ cannot be Christian, and cannot be universal, unless it is Apostolic. It is our duty to declare that the Church shall be so organized. We have nothing to do with consequences. God will call His Apostles in His Own time and way, by the Holy Spirit, through the Elders in His Church.

We have the names of the first twelve apostles: Matthew 10:2-4 James, the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Cananite, and Judas Iscariot, who also betrayed Him.

The thirteenth Apostle was Matthias; (Acts 1:26.)

The fourteenth Apostle was James, the brother of the Lord. Paul says, in Galatians 1:19: "But of the other apostles saw I none, save James the Lord's brother." James, the brother of the Lord, was a new Apostle, because, in the Apostolic Band there were two named James, and neither of them was a son of Mary; because one was James, the son of Alphaeus, and the other was James, the brother of John; and both James and John were sons of Zebedee. Therefore, neither of the two named James in the Apostolic Band, while Christ was living, was the brother of the Lord. On the contrary, we have the statement in Scripture that after He called the first twelve (Mark 3:21), Jesus' brothers did not believe in Him. He had four brothers (Mark 6:3), James, Joses, Judas (or Jude), and Simon, sons of Mary; and also sisters. These four brothers of our Lord were not believers in Him, apparently, until after His death, or thereabout, when they became believers in Him and were

THE OLD PATHS

among His disciples in the upper room on the day of Pentecost. (Acts 1:14). Paul came up to Jerusalem about four years after that time and found that James, the brother of the Lord, was an apostle. So that the fourteenth Apostle is James, the brother of the Lord.

The fifteenth and sixteenth Apostles are Barnabas and Saul. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucious of Cyrene, and Manaen, who had been brought up with Herod, the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3.) From that moment they became Apostles. They were sent away as Apostles, and they were called Apostles throughout the whole of the Acts of the Apostles. Barnabas is called an Apostle just as much as Paul. Saul's name was changed to Paul. Barnabas and Saul were not elected at Jerusalem to be Apostles; they were chosen by God, and were ordained by Him, through the Elders (Prophets) and Teachers, eleven years after Christ's resurrection, Saul was only a teacher and prophet for ten years after his conversion, and eleven years after Christ's reascension he became an Apostle by the Act of the Holy Spirit calling him out from the second and third ranks of the first three offices of the Church, the Elders and Teachers. Now we have Matthias, and James the brother of the Lord, and Barnabas and Saul—four new Apostles who took places vacated by death in the Apostolic Order.

The seventeenth Apostle was Apollos. In 1 Corinthians, Fourth Chapter, and sixth to ninth verses, Paul says: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written; that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not re-

THE OLD PATHS

ceive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men."

The eighteenth and nineteenth Apostles were Andronicus and Junias. Salute Andronicus and Junias, my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me. (Romans 16:7.)

The twentieth Apostle was Epaphroditus (Philippians) 2:25): "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he who ministered to my wants." The word "messenger", in the margin of the revised version, is translated "Apostle", and it ought to have been put in the text.

The twenty-first Apostle was Jude—"the servant of Jesus, the Christ, and the brother of James." He is generally considered to be one of the brothers of our Lord, and is the writer of one of the Epistles in the New Testament, which would have no claim to infallible authority if it were not the writing of an Apostle.

1st Thessalonians 2:6 unquestionably mentions Silvanus and Timotheus as Apostles of Christ. If you will read the first verse of 1st Thessalonians, the first chapter, you will observe that it begins: "Paul and Silvanus, and Timotheus," and then in the sixth verse of the second chapter we have the expression—"We (meaning Paul, Silvanus, and Timotheus) might have been burdensome, as the Apostles of Christ." These two would, therefore, make the number twenty-three.

There is still another Apostle mentioned, namely, Titus—in 11 Corinthians 8:23: "Whether any do inquire of Titus, he is my partner and fellow helper concerning you; or our brethren be inquired of, they are the

THE OLD PATHS

messengers (Apostles) of the churches, and the glory of Christ.”

From the above quotations of Scripture, you will observe that **TWENTY-FOUR APOSTLES** are mentioned in the New Testament.

I have given the above information for the purpose of showing unto all those who are interested in the cause of right, and to further verify the fact, that there can be no higher office in the Church of Christ on earth than the twelve apostles. And furthermore, it has been demonstrated by fact that the proper manner of choosing is by the casting of lots from among the Elders in the Church of Christ at a general Conference or Assembly of the body. And any church builded upon any other foundation is not the church that was instituted by Jesus Christ.

THE OLD PATHS

CHAPTER 8

Melchisedek was ordained a Priest (or Elder) after the Son of God, not by descent from father and mother. And all those that are ordained unto this Priesthood are like unto the Son of God, abiding a Priest continually. (See Heb. 7-3). Acts 14-23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Titus 1-5: "For this cause left I three in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." In the above we believe anyone can understand that the office of Elder is the highest order in the Melchisedek priesthood and there is equal authority with the elders, no one having predominance one over another. "And he, Christ, is the head of the body of the church: Who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." Col. 1-18-19.) There can be no other head to the body; the Church of Christ in Him alone can we have that safeguard to direct us in the right way for many men have devised ways to lead those that do not trust in Him. We must be sure that we are called of God before we assume the authority to represent Him in the things that pertain to our salvation. "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither received I it, but by the revelation of Jesus Christ." (Gal. 1-11). "And they prayed, and said, Thou, Lord, which knowest the hearts of all men shew whether of these two Thou hast chosen." (Acts 1-24), and they gave forth their lots: (cast lots) and the lot (vote) fell upon Matthias; and he was numbered with the eleven apostles. "And God hath set some in the Church first, apostles, secondarily prophets." (1 Cor. 12-28.) Go ye therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you and lo, I am with you

THE OLD PATHS

always even unto the end of the world. Matt. (28-19-20).

In the Church of Christ there are twelve elders chosen by the membership at each annual conference, or sustained if the conference desires, to act as a governing head looking after the church in a general way, giving council and advice. But at any time anyone of said elders would not be approved of by the body in annual conference they would take their regular place among the elders. In Matthew 10-1-4 it is plain that Christ chose twelve men to act at the head of the body and in Acts 1-23-26 and Heb. 3-1 the reference is made pertaining to an apostle and high priest of our profession, Christ Jesus; for this man was counted worthy of more glory than Moses, inasmuch as he builded the house, and is the only direct head of the body or the house or church, whose house or church we are, if we hold fast the confidence and the rejoicing of the firm hope unto the end.

Luke 10-1-2. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." "Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest." Elders may be chosen as seventies, or Evangelists; at each annual conference to do missionary work, but when this mission is performed they again take their place among the elders in local work.

Priests. (Luke 1-5). Men may be chosen to act as priests, to be assistants and associates of the elders; but not to preside, neither to administer in the ordinances of the gospel, except as assistance in teaching, administering the sacrament, or doing pastoral work, as wisdom may direct by the elder or pastor in charge of any branch of the Church of Christ.

Teachers. In Hebrew 4-11 we find that teachers are provided for in the Church of Christ and we believe that teachers are chosen and set aside both from among competent men and women in the various churches for

THE OLD PATHS

the teaching of Bible study classes, music or other various matters pertaining to the work of Christ. They also have charge and oversight of amusements both for the physical good and for the spiritual uplift of the young of the church.

Bishops. 1 Tim. 3-1-4. "This is a true saying: If a man desire the office of a bishop, he desireth a good work." "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity."

You will also notice in Acts 6-1-3 that seven men were chosen and set aside which are to have the financial oversight of the Church of Christ and we believe seven bishops should be chosen who would counsel and direct the material affairs of the church.

1 Tim. 3-8-13. "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

We hold that wise men in every church should be chosen, to have charge of the finances and to look after the church property and to make monthly statements and reports to the bishops of all financial matters; and also to see after the poor and needy, and to see that there is no suffering among the membership and to help the bishops in carrying out the order of equality in the church as a whole. Neither bishops nor deacons are chosen as ministers or to look after the spiritual affairs of the church, as their duty is only pertaining to the material and to the business affairs of the Church of

THE OLD PATHS

Christ.

Heb. 5-4-6. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." "So also Christ glorified not Himself to be made an high priest." Romans 10-14-15. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." All elders are to be called of God by spiritual manifestation through other elders; but no elder can serve unless there has been a vote of the church in which he holds his membership, and by final approval of the quorum of twelve.

A general secretary shall be chosen by the annual conference to have charge of the general office of the church. It shall be his duty to keep a general record of the membership, also to keep a historical record of the general church, and to keep a complete file of all matters pertaining to the church as a whole. He shall choose such assistance as is necessary to do his work.

A church may be organized where twelve or more members exist in one place over 8 years of age. Each church shall choose an elder as their pastor, to have the spiritual oversight of said church; and shall choose a deacon to have charge of the material affairs. Other assistants, as priests and teachers, may be chosen as wisdom may direct.

The first duty of the various branches shall be to provide homes for each of its members, in order to eliminate the question of the poor and needy, so equality may be carried out in the common law as fast as possible. The deacon of each church chosen shall make a complete monthly report to the general bishops. The pastor of each church shall make a complete report of the spiritual affairs of the church to the Twelve. Such reports to be made on the first of each month, and to be filed at the general office of the church, as a whole

THE OLD PATHS

for record. Reports for the Twelve and Bishops to be mailed to the general office. Anyone may become a member of the church by making application to the pastor of the church, which shall be sent to the general secretary for approval, and to be passed upon by the twelve. Members will be required to comply with the gospel ordinances, and who believe in the atonement of Christ, and are willing to part with their substance in helping to provide a home for each member of the Church of Christ. Each member must place and keep his membership with the nearest church to his or her place of residence.

Annual conference shall be held of the general organization once each year, beginning with the first Tuesday in September. Each church shall send one delegate from their membership whose expenses shall be paid by said church. All elders are ex-officio members of the conference, and may attend and have a right and vote in each annual conference if they so desire.

Acts 4-32. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things in common." In order to carry out the common law of equality in the church, the first duty of the membership of each church is providing a home for each member. If in a city, the membership should live in one locality as near as possible, so that their property could best be cared for. The church may provide storehouses or transact any other business that may be for the common good of the church. Each church shall contribute to the general bishops of the church, for the purpose of building up a central locality and in providing for such general church institutions that will work for the good of the whole; for the erecting of homes for the aged, for the widows and orphans, for those that are disabled, for general educational purposes.

As we have been asked for an outline in bringing together the membership in one body in the Church of Christ, we have submitted the above and ask everyone

THE OLD PATHS

to join us in carrying out the work of Christ to the end that all may be led to believe and see aright, That the material law and the spiritual law may be one in common. In order to end the autocracy in designing men, who for selfish interests and desires, are moved upon by the impulse of the moment in carrying out a work that is not in harmony with the law taught by Christ. In order to help we ask each member and friend to order and distribute this book as widely as possible and also to help in getting applications for membership, so that the organization may be advanced as rapidly as possible. Trusting and hoping for the final triumph of the gospel law where that unison love and the common brotherhood of men may exist, we send these greetings.

Address all communications to

JOHN ZAHND, Secretary

P. O. Box 1022.

Kansas City, Missouri.

THE OLD PATHS

APPLICATION FOR MEMBERSHIP IN THE
CHURCH OF CHRIST

Date.....19.....

Your full name.....

Residence address

Your age.....Date of birth.....

Are you married?.....Children, how many?.....

Full name of your husband or wife.....

What is your occupation or trade?.....

What nationality?

What language do you speak?.....

What Church have you been a member of?.....

What political affiliation?

Remarks:

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Signed.....

Town..... Street No.....

County of..... State of.....

